CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Selections.

VALUE AND OBJECTS OF CONTROVERSY IN ADVANCING TRUTH AND PRACTICAL RELIGION.

(Continued from our last.)

From the beginning of the Reformation to the present day, controversy has prevailed among protestants; sometimes with too much violence, and to a very unjustifiable extreme, it must be allowed, but never without profit. It is the chief corner stone of every sect in Christendom. Luther and Calvin were controvertists; and so were the Dutch divines and early French protestants; so were Latimer and Cranmer; so were Wickliffe and Knox; Robert Barclay and John Wesley; and so is every man, who has a mind of his own. While the liberty of thought and speech remains, while christians are mortal and fallable, controversy will never cease, and it would be an injury to religion if it should.—If there be any chance of truth in this world of uncertainty, it must be from the collision of opinion. Accidental harmony of thought, and sentiment, and motive, and design, among any number of men, is not to be expected; it is not consistent with the laws of human nature. It is only by comparison and discussion, that we can hope to approximate a uniformity of opinion, especially on subjects in themselves obscure and intricate.*

Every individual has separate interests and views. The social principle unites some; similarity of habits, and affinity of religious belief, unite others. But when the best is done, there will and must be divisions. These are apt to provoke the passions; they are unfriendly to charity; they sometimes trouble the fountains and obstruct the channels of kind feelings and forbearance. Such are the evils of sects and parties in religion, and deplorable indeed would they be, if the good did not, after all, greatly preponderate. The differences of party are themselves productive of good; more opportunities are offered for practising the christian virtues, trying the character, and proving our sincerity, then we could possibly have, if all were of one mind and one purpose. Each party is compelled, by the watchfulness of others, to be more cautious in belief, and circumspect in practice; more inquisitive after knowledge, and zealous in good works.

There is one class of christians only to whom controversy, or religious enquiry and discussion, can be of no service. Those persons who have bound themselves to a written system of faith, in the shape of a creed or confession, which they are resolved never to forsake, or which they engage by a solemn covenant always to support, as in the case of many clergymen, church members, and professors in theological institutions; such persons cannot possibly expect or hope to gain any thing by examining their opinions, and comparing them with those of others, and with the standard of the Scriptures. To change a single sentiment would be a violation of their covenant, and a crime. What consciencious man will allow the suspicion to enter his mind, that any thing can be wrong in faith, which, in the most solemn manner, he has pledged his veracity and conscience to cherish and support? He may defend his adopted creed, and rally round the system to which he is chained, with all the ideas in his power, but he cannot go a step further. He cannot open his mind to a new truth, nor suffer himself to concede, that an opponent's argument can have any weight, or his opinions any claim to respect. This would be to distrust the grounds of his own faith, and to betray the guilt of doubting, where he has made a sacred engagement never to doubt. What advantages can a person, thus cramped and bound, derive from an examination of religious subjects? The public may be benefited by knowing his sentiments, and his mode of explaining and defending them; but, as for himself, his journey will be a circle; he will end where he began.

The subjects of religious controversy may be arranged under three general topics; *first*, the nature of a christian church and the modes of worship; *secondly*, the truth of doctrines as articles of faith; *thirdly*, the influence of belief on practice. A few remarks on these respectively, will show us how the charges against Unitarianism stand in regard to each, and prepare us for our future inquiries.

The *first* of these topics embraces all inquiries, which pertain to the foundation, characteristics, history, government, and discipline of the church; to the authority of the church, or any number of men calling themselves the church, in matters of faith; to modes of worship; to external forms and ceremonies. In Protestant countries, this branch of controversy seems nearly to be exhausted. It was long ago settled in theory by Chillingworth, and Barrow, and Tillotson; and the spirit of modern times is bringing the theory into practice. If there are yet some contenders for tradition, some who think the Protestant cause is not sufficiently supported by the Bible, but needs the props of fathers and councils, their number is small, and their share in the sympathy of the christian public at large proportionably feeble. It is a fundamental principle of Protestantism, that christians may think and decide for themselves, and it is now generally agreed, that they may differ on most of the particulars, which fall under this head of controversy, without forfeiting their title to a good character, or christian privileges. Which system of church government, or plan of discipline, or mode of worship, is the best, may never be determined to the satisfaction of all parties; nor is it necessary, while it is agreed, that every system and mode, approved and followed by serious christians, is consistent with a pure religion and holiness of conduct.

To this first part of controversy, the charges against Unitarians have seldon extended in any distinct or exclusive forms. Their views are much the same as those of many christians of other denominations. They maintain the unlimited freedom of thought and judgment to be a first principle, not only of religion, but of human nature. They believe in the truth and divinity of the christian religion from the same testimony as others, and among their numbers may be reckoned several of the ablest defenders of christianity against the scruples of doubt, and the cavils of infidelity. And in regard to the nature of a church, the qualifications and authority of ministers, forms of worship, and other things of this description, they do not discover, that Christ has left any positive commands, or that he has established any one system as preferable to all others, and necessary to be adopted by his true followers, as essential to salvation. The religion of Christ was intended to be universal; and, in regard to its forms, there seems to be a wise adoption to the conditions and circumstances of men in the world, to their customs, manners, organization of society, and their political and civil institutions. Unitarians hold, that it should be the chief endeavour to be sincere and faithful worshipers, after such a manner as every individual shall in his conscience believe to be agreeable to the word and spirit of the Gospel. Any number of christians may unite in addopting such forms as they please, and their offering will be accepted, while they seriously strive to worship God in the purity of holiness, and walk in the footsteps of Christ.

*The benefits of controversy are well expressed in the following words of Dr Lardner. "Its effects will be," he observes, "that we shall all better und rstand our Bible. Possibly some errors may be mixed with our faith, which, by this means, may be separated, and our faith become more pure. Being more confirmed in the truth of our religion, we shall be more perfect in the duties of it. Instead of being unthinking and nominal, we shall become more generally serious and real christians." Such cannot fail to be the good effects of religious controversy, when properly conducted.

COVETOUSNESS.

When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels' weight, then I coveted them, and took them, and behold, they are hid in the earth in the midst of my tent, and the silver under it.

Joshua vii. 21.

Having spoken of frugality, let us now turn our attention to covetousness; for, as we have often said, there is only a thin partition between the last step of virtue and the first of vice. Justice carried too far becomes cruelty; and excessive frugality is parsimony, or covetousness.

The man in the text, in one view, it should seem at first sight, was an object of pity; for gold and silver, and fine clothes, to be had for carriage, formed a great temptation. Hence arises a question, why doth providence put in our way such agreeable objects, and yet forbid us to touch them? Let us give glory to God by acknowledging, that by such means we are exercised, first as creatures to discover the natural grandeur of our own passions, the incompetence of the world to make us happy, and if reason be not asleep the all sufficiency of God. By these we learn to *abhor ourselves, and repent in dust and ashes.* By these we discover the wisdom of him, who taught us to pray, *Our Father, lead us not into temptation.* By an habitual deadness to these, because God commands it, we discover the true religion of a renewed mind, and enter on the enjoyment of conscious rectitude, a preference of virtue, the felicity of heaven.

Why then do we blame Achan? Because he was not a boy, for none but men above twenty bore arms, and he was old enough to know that he ought not to have disobeyed his general, or his God. Because he was a Jew, and of the tribe of Judah, and had been brought up in the nurture and admonition of the Lord. Because he must have heard what mischief, the golden calf, the iniquity of Peor, and the murmuring at Kadesh had brought upon his countrymen. Because he knew God had expressly forbidden plunder. Had he exercised his understanding, some or all these reasons would have cooled his passions for perquisites. In like manner we say of ourselves. We have temptations and passions; but we have reason, too, to resist them. We have passions; but we have had a Christian education, and have been aprized of the danger of gratifying them. We have passions; but we have eyes and ears, and live among people, who daily die for gratifying the same passions which we feel. We covet; But God says, *thou shalt not covet any thing that is thy neighbour's.*

To covet is to desire beyond due bounds. God hath set these due bounds. He hath bounded passion by reason, and reason by religion and the nature of things. If a man of twenty years of age, to whom Providence hath given both reason and passions, should lay aside his reason, and make use of only his passions, he would act as preposterously as if, having both legs and arms, he should resolve to walk with his legs but never to make the least use of his arms. May I say? Yes, let me say, reason is intended to poise the passions, and to prevent a fall. Perhaps all this is too general, let us in a short detail show the unreasonableness of covetousness.

Covetousness is *unjust.* Let the prince enjoy the privilege of his birth; let the man, who hath hazarded his life for wealth, possess it in peace; let the industrious enjoy the fruit of his labour; to transfer their property to myself without their consent, and without putting something as good in the place would be an act of injustice. Only to covet is to wish to be unjust.

Covetousness is *cruel.* A man of this disposition is obliged to harden his heart against a thousand plaintive voices; voices of poor, fatherless, sick, aged and bereaved people in distress; voices that set many an eye a trickling, but which make no impression on a covetous man.

Covetousness is *ungrateful.* A covetous old man was once a child; has he no feelings of gratitude for his nurses; or, if they be dead, has he none for other poor women now employed in nursing such as he was, and whose tenderness and care will never be half paid for? He was once in business; hath he no feelings of gratitude for the old servants, who assisted him to get his wealth; or, if they be dead, are none of their children or grand-children in want? Shall the whole world labour for this old miser, one to feed him, another to guard him, and all to make him happy, and shall he resemble the barren earth, that returns nothing to him that dresseth it? This is black ingratitude.

Covetousness is a *foolish* vice; it destroys a man's reputation, makes every body suspect him for a thief and watch him; it breaks his rest, fills him with care and anxiety, excites the avarice of a robber, and the indignation of a house breaker; it endangers his life, and, depart how he will, he dies unblest and unpitied

Covetousness is *idolatry.* It is the idolatry of the heart, where, as in a temple a miserable wretch excludes God, sets up gold instead of him, and places that confidence in it, which belongs to the great Supreme alone. The fears and the hopes, the sorrows and the joys of a miser hover about his idol, as the spirits of the just wait round the throne of God. In effect, the blasphemy of such a criminal addresses that to gold, which good men say to God, *whom have I in heaven but thee? and there is nothing upon earth that I desire besides thee.*

After all this we affect to wonder, that God should choose to give us one example of the punishment of such a sinner. We are not shocked at Providence, when we see a miser starve himself to death; but should the Judge of the world prevent his killing himself, and choose to make him edify the world by his death after he had scandalized it by his life, why should we be astonished? This man in the text was doomed to be burnt, but not alive; he was therefore first stoned to death, then consumed by fire along with his accomplices, and his plunder, and the place was called, as the place of every miser deserves to be called, *the valley of trouble* to this day.

Robinson's Morning Exercises.

BRIEF HINTS TO PARENTS.

Impartiality tends greatly to promote harmony in families. Hence the necessity of parents not manifesting any partiality to one or more of their children. In the favoured child, it lays the foundation for pride and self-importance, and in the neglected one, it raises indignation if not hatred; whatever may be the motives assigned for partiality, parents must answer to the Judge of all the earth, for the sorrows and evils it produces.

Harmony in a family will be greatly interrupted, should the father and mother pursue different systems in the management of their children. It is therefore highly necessary that they adopt a similar plan; otherwise one or the other of them, and perhaps both, will lose the esteem of their children; obedience to either is not to be expected, or the probability is, that bad habits, and incorrect principles will be established.

In order to promote love and harmony among children, one should not be allowed to domineer over or tease the other. Nor ought one to be praised at the expence of another. No envious comparisons must be drawn. Children should not be allowed to scoff at one who happens to be an offender. This practice destroys affection, and gives rise to resentment and retaliation. They should be taught to feel for one another when in disgrace, and not be prohibited from interceding.

From the Herald of Peace.

EXPLANATION OF MATHEW x. 34.

The learned Joseph Scaliger observed, that the greatest part of the religious dissensions which have disturbed the world and divided Christianity, arose from an ignorance of grammar. Paradoxical as the assertion appears, there is much truth in it; of which the many discordant interpretations and translations of plain scriptural passages may be adduced as a proof. The most extravagant errors, and even pernicious practices, have been recommended on the authority of the sacred oracles, by a gross perversion of metaphorical allusions, hyperbolical phrases, and particular circumstances, to a literal sense and general application. A more acceptable service to religion, therefore, could hardly be afforded, than by bringing together those passages which have been, and still are, so grossly abused, and wrested from the original meaning to the purposes of licentiousness, bigotry, or fanaticism. At present I shall confine myself to one text, which for its active importance, and the strange manner in which it has been hitherto understood and explained, calls for a minute consideration. The passage to which I allude is the declaration of our Lord, as stated by St Matthew, in the thirty-fourth verse of his tenth chapter, and which according to our version runs thus, "Think not that I am come to send peace on earth; I came not to send peace, but a sword."

In this reading our translators have implicitly followed the Vulgate, and so does Beza, with whom most of the old reformed divines concur. The consequence of this has been a stumbling-block to many Christians, who know not how to reconcile so fearful a denunciation with the prophecies relating to the Messiah and his kingdom, nor with the proclamation of the angelic choir at his nativity; and still less with his own dying bequest to his disciples, "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." John xiv. 27.

Where so much embarrassment occurs to believers, infidels naturally find cause enough for triumph; and in their usual bantering way they profess their conviction of the truth of our Lord's words in this instance; for, say they, his religion hath proved a source of nothing but strife and contention, wars and tumults, ever since it was promulgated. The inference they draw from this, tends to wound the pious mind, and to fill it with doubts and apprehensions;—from which unfortunately the interpretations of expositors are ill adapted to give relief. Most of them consider the passage as a prediction of the persecutions which the church should suffer; but this explication is far from being satisfactory, for the declaration is manifestly delivered by our Saviour in a judicial sense. He speaks in the language of authority as actually sending out a scourge from himself, and he makes no allusion either to his religion or his followers. A modern divine, in a sermon preached before the University of Oxford, has gone the length of saying, that the text might perhaps, with propriety, be translated, "Think not that I am come to sow the seeds of peace; I come not to sow the seeds of peace, but of dissension and war." For this reading a reference is indeed made to Wetstein, who supports it by the authority of Xenophon; but this, instead of mending the matter makes it worse, and increases while it professes to remove the difficulty. At any rate, the proposed translation is nothing more than a paraphrase; for though the verb (*balein*), which in our version is properly rendered "send," may be, and is sometimes used by classic writers for the act of throwing seed into the ground, it cannot be so understood here; for who ever heard of the sowing of a sword? Besides, by adopting this reading the text involves a contradiction; for our blessed Lord did come to sow the seeds of peace upon earth, taking the latter word universally as indicative of the existing and future state of the world. But in the passage now before us, it is expressly said that he came not to send peace; and this assertion he repeats with an emphatic premunition, cautioning his hearers against entertaining the fond belief that a state of rest and ease would be the immediate result of his advent. How then is the apparent clashing of the Scripture to be reconciled? Certainly not by the ordinary mode of translating this passage, nor by the attempts that have been made to explain it. The error lies in giving to the word "earth," a general, and not a particular application. Every smatterer in Greek knows that the word so rendered has a limited or local meaning, and is commonly to be understood synecdochally of a region or country. Thus the darkness which overspread the land of Judea at the crucifixion, is said to have been (*epi pasan ten gen*) "upon all the land," not as our version has it upon all the earth; for the limitation of time from the sixth to the ninth hour, proves that the obscuration was confined to the latitude of Palestine.

There is also a passage in the prophecy of Ezekiel, which is full to the present purpose, and in our Bible it is rightly translated, "Son of man, speak to the children of thy people, and say unto them, When I bring 'the sword upon a land,' if the people of the land take a man of

their coasts, and set them for their watchman," &c. chap. xxxiii. 2. Here the word rendered "land" is the same as is elsewhere translated "earth;" but it could not have been so turned in this place without violating the sense of the text; and accordingly the Septuagint gives a reading of it similar to the passage under our consideration, (*epi ten gen.*)

Our Lord's declaration, therefore, literally requires this construction; "Think not that I am come to send peace upon the land, or this land; I come not to send Peace, but a sword." And how completely his words were fulfilled, the history of Judea, the destruction of its polity, and the excision of the people, will abundantly prove without any further observations.

Superstition, that weakness inseparable from the mind of man, has, from the first period of recorded time, been the quality the most fatally instrumental in degrading his nature to an abject, yet willing dependence, on the creature of his own rank, and overturning divine and moral law, has fixed an acknowledged inferiority where God has marked equality. Every established form of worship has for these reasons, been subordinate to the purposes of policy; and the engine religion been used with never failing success to enslave the many to the few, and to fix on the firm basis of the conscience, tyrannies irreconcileable to the wisdom of God, the dignity of human nature and the welfare of mankind.—Modes of faith powerfully operate on every government; and the ecclesiastical constitution of a country has an irresistible influence on the political.

Whenever one christian, or set of christians, assumes the seat of authority and judgment in the church of Christ, whether they call for fire to destroy those who differ from them, or only exclude them from their communion and affection, there is a portion of that spirit of antichrist, which has so long opposed itself to the benign principles of the Prince of peace, and has been the cause of so many evils to humanity. Alas! how much of this spirit remains amongst us. *Rev. Mr Bicheno.*

LONDON IN 1818.

With several acquaintances, I went this morning to St Paul's Cathedral, to attend the annual ceremony of the assembling of the charity children. Provided, through the kindness of a friend, with a ticket of admission to the Manager's pew, I supposed it unnecessary to present myself with the crowd, two or three hours before the time of meeting. But, although we were on the spot long before the exercises began, it was with difficulty that we could get into the house; and as to a seat in the pew, it was entirely out of the question;—for it was impossible even to approach it, on account of the amazing press. After remaining some time in the side aisle, I retreated to the very bottom of the audience, and watching a suitable occasion, made a successful effort to climb to the top of the stage, and obtained a position, whence the great body of the children, seated in a large amphitheatre under the great dome, and nearly the whole of the audience, were in full perspective before me. The sight was truly sublime. The number of persons assembled, varied, according to the estimates of different individuals, from seven to ten thousand.—The children were dressed in a simple uniform, with badges, indicating the particular school to which they were attached. The principal exercises which came within the reach of my ear, were the singing of the children, and the sounds of the instruments. when the strains of Hallelujah were chanted, in full chorus, connected, as they were, with a simultaneous movement of the body, and an elevation of the white aprons of the children, the ceremony was far more impressive than any thing of this nature I had ever witnessed. At the distance at which I was placed, the sounds were full and solemn, and the general movement of such a vast assemblage of children, seated in circles, ascending above each other to a great elevation, produced an effect, to which the imagination alone could do justice. The sermon could not be heard distinctly, by half the audience, and indeed it appeared to be but a small part of their concern. The day was warm. Many of the children fainted, from debility and exposure to the corrupted atmosphere of the upper seats; but they were taken out, and recovered. When the ceremonies were over, they were conducted, in companies, to their respective schools, by the teachers, accompanied by one or more officers, through the throngs, which crowded the streets as they passed, almost to suffocation. The number of children, collected on this occasion, was about 5000.—*Griscom's "Year in Europe."*

The propriety of granting a free toleration of religion, is openly advocated in the Diario de Vera Cruz, with an ingenuity and an ability worthy of the cause. This argues an improvement in the tone of Mexican feeling, greater than was to be expected, all things considered.

In the circumstances of the gospel now, there are no reasons to apprehend its extinction or confinement. The increasing facility and extent of human intercourse, the growing comprehension of the human understanding, the improved liberality of human sentiments, the wide distribution of the gospel records, the acknowledged excellence of the gospel morality, the advancing separation of the corruptions that had been intermingled with it, from the truth as it is in Jesus, the debates which have arisen concerning its evidences and its doctrines, which have been the means of placing them upon their true foundation,—all these things conspire to suggest and to support the assured hope, that the gates of death shall never prevail against the word of Jesus.—*Cappe.*

Christian Register.

BOSTON, FRIDAY, SEPTEMBER 26, 1823.

Evangelical Missionary Society.

On our next page is a notice of the Annual Meeting of the "Evangelical Missionary Society in Massachusetts." This meeting, it will be observed, is to be holden at the vestry of Chauncey place Church, at 10 o'clock on Thursday, Oct. 2d, and the public discourse before the Society will be delivered in that Church, by the Rev. Mr Francis of Watertown, at 11 o'clock of the same day.

We have often called the attention of the religious community to the merits of this highly deserving institution, and we have the satisfaction to believe that the public sentiment is beginning to be awakened in its behalf. For sixteen years this Society has been steadily pursuing its benevolent objects, and blessing the necessitous parts of the religious community by its solicitude, and its benefactions. Many destitute religious societies have, by its fostering care been strengthened and built up, and enabled to procure an established ministry among them. The establishment of schools has also been encouraged in our new settlements, and particular attention has been paid to the business of improving the qualifications of the instructers of schools in these parts of the country. The most important labours of this Society have however been directed to the improvement of the moral and religious state of new, feeble, and destitute parishes. And nothing seems to be wanting to render the institution highly and extensively useful, but the encouragement of its funds We cannot help intimating, that, in whatever degree the claims of this society may have been heretofore neglected, we fear it must have been owing to a misapprehension of the true character of the society, together with the prejudices which have been excited against missionary societies generally, an account of the extravagances and visionary character of some of these societies. The affairs of the Evangelical Missionary Society are conducted on broad and generous principles. Its chief patrons and managers are some of the most honourable and respected lay gentlemen amongst us, together with the clergy of our liberal churches. This then is a pledge to that part of the community whose patronage is solicited, that the funds will be expended in no visionary and quixotic undertakings, but in plans of benevolence of a plainly practicable kind, and of acknowledged utility. The objects of this society, and its plans of operation will be learnt in some degree by the following extract from the "Address of the Trustees" lately published.—After speaking of the broken state of society, in our new settlements, and the divided and destitute situation of many of our parishes in older towns, they proceed to inquire.

"How shall these evils be remedied? By the efforts of the opulent and liberal-minded. Where there are small societies, and the members are disposed to contribute to the support of religious worship and instruction according to their ability, yet do not possess means altogether sufficient for the purpose, there is a loud call for foreign aid. Ignorance and error will thus be prevented from spreading, and these societies will be gradually enlarged, and become adequate to provide for themselves, Now this is a primaay object of the Evangelical Missionary Society of Massachusetts. It proposes to do something to repair the walls of our own Jerusalem, and to prevent the inroads of infidelity and fanaticism. While there is much to be done at *home*, to maintain the cause of true religion, we shall be justly chargeable with unfaithfulness to our divine Master, if we do not make corresponding exertions."

We hope that our respectable citizens male and female, who are friendly to the benevolent purposes of the society will, make their arrangements to spend an hour in gaining a better knowledge of its character and purposes, by attending the public services on Thursday next.

It was stated in the Recorder of last week, and of course we suppose it to have been official, that professor Stuart has refused to accept the degree of Doctor in Divinity, conferred on him, at the late commencement, by Harvard University. As this is a fact rather extraordinary, it is very rational to inquire what could have been the motives that induced him to refuse it. For ourselves, we are utterly at a loss as it regards his motives. All we can say is, that as he probably did not act in this thing without reasons satisfactory to himself, we suppose that we must consider these reasons good and sufficient ones. We cannot, however, but think that this step will prove to have been an unfortunate one for the general reputation of professor Stuart. It is so much out of the ordinary course of things, and (however innocent in this respect it may have been) looks so much like an act of disrespect to the Institution that conferred it, that the community will be very likely, however unjustly, to attribute it to unworthy motives.

When, some eight or nine years ago, he refused (as we understand he did) to accept a similar degree conferred on him by Brown University, it was a matter of less surprise, as he was then a much younger man, and as that Institution, though highly respectable for its age, was less noted. But at his present age, and from the first literary institution in the country, to reject this honour,—is a proceeding so uncommon, that we shall not be surprised if all the little grovelling minds of this honour-loving world should be ill-natured enough to attribute it to mere affectation and pride,—faults which we should always hope to believe quite beneath such a mind as professor Stuart's.

Natural deafness.

In a late number of the Gentleman's Magazine, is some account of the case of a lady who was born deaf and dumb. It appears that she has now acquired the sense of hearing and speech, under the care of Mr Wright, surgeon aurist to the late princess Charlotte. Mr Wright thinks that the case of those born deaf and dumb is not so hopeless as is generally imagined. He is also of opinion, says the Magazine, that the most frequent cause of total and congenial deafness is to be found in the injudicious exposure of infants by nurses and others to sudden changes of temperature, cold ablutions, &c. in the first moments of existence; but he does not think there are so many children born deaf as is generally believed.

Andover Theological School.

The annual examination at the Theological School at Andover, took place on Wednesday. As we have seen no person who was present on the occasion we are unable to speak of the character of the performances. A friend has politely favoured us with an order of the exercises by the assistance of which we are enabled to state that the number examined in the department of Sacred Literature was thirty-one, all belonging to the Junior Class—in the department of Christian Theology, forty-two, belonging to the Middle Class,—and in Sacred Rhetoric, twenty, belonging to the Senior Class.

For the Christian Register.

AUTHENTIC ANECDOTE.

A clergyman residing *east* of Connecticut river, of liberal feelings and sentiments, but a Trinitarian, lately journeyed into the interior of Vermont, with the object of preaching five or six weeks in some destitute parish, with the consent of his people, who were unable to pay him so good a salary as they could wish. On producing his credentials to Deacon —— the examination commenced, of his creed, &c. which was intended to be very particular, but ended in his *venturing* to employ him, though not without some doubts; after the question was finally settled, the Deacon apologized by candidly stating, that the *Consociation* had given directions for much caution in engaging candidates from the *east*—a fire was raging *east of Connecticut river*, and they were very fearful of *getting burnt* in Vermont!

RELIGIOUS INTELLIGENCE.

The Plymouth and Norfolk Bible Society held their annual meeting in Kingston on the 10th inst. The sermon, Psalm 86, 9th, was delivered by the Rev. Mr Brooks, of Hingham.—The whole amount of receipts into the Treasury on that day, including the collection in the Meeting-house and contributions from some other parishes, was $144. The following officers were elected for the year ensuing.

Hon. Nahum Mitchel, President; Rev. Samuel Deane, Secretary; David Stockbridge, esq. Treasurer; Rev. Dr. Allyne, Rev. Jacob Norton, Wm. Torrey, esq. Caleb Thaxter, esq. and Rev. Richard M. Hodges, Trustees; Rev. Dr Allyne, Agent.

The Annual meetings of the General Association of New-Hampshire, the N. H. Bible society, and the N. H. Missionary society, took place at Acworth, in this county, on Tuesday 2d inst. and the meetings continued through the two following days. On Tuesday afternoon, Rev. Mr Sutherland, of Bath preached before the Association, and a collection of $27 was taken for the Widow's Charitable Fund. Rev. Mr. Lord, of Amherst, preached the missionary sermon. Collection $57,74. At the close, the Lord's supper was administered to about 600 communicants, by Rev. Mr Church of Pelham, asssisted by Rev. Mr Colton, of Brentwood.

The occasional exercises were—sermons by Rev. Mr Perkins of Massachusetts, by Rev. Mr Patten of New-York, and by Rev. Mr Cone, of Connecticut. *N. H. Sentinel.*

Mr Robert Laird, from the Theological Seminary at Princeton, was lately ordained a as Missionary, to be stationed at the *Sault de St Marie* (Falls of St Mary) on the outlet of Lake Superior. The population of this place consists of about 450 Officers and privates belonging to the American and British garrisons, adout 150 setlers, and at certain seasons of the year, from 300 to 500 Indians.

LITERARY NOTICES, ETC.

A selection from the fugitive pieces of American Poetry has been published under the title of the "Literary Coronal," in Glasgow. The writings of Florio hold a conspicuous place in it.

A new semi-weekly paper is to be published at Washington, to be called the *National Journal*; and in connexion with it an extra sheet, to be issued every week, or as often as may be found necessary containing the proceedings of congress, state papers, laws, &c. The publication is to begin in October next.

M. Humboldt has published a volume entitled "A Geognostic Essay on the Bearing ond Relation of Rocks in the two Hemispheres," in which he examines successively, in the order of their age, the strata of the Old Continent; compares them with those which he has observed in the New World; proves their analogy, and confirms the principle now adopted, that they do not change like animals or plants, with climates; but on the contrary, that those that belong to the same epoch of formation are the same every where. He concludes by some original remarks on a mode of describing the varieties of strata, however complicated, by pasigraphic characters, in a manner so simple as to be easily comprehended at the first glance.

Illustrations of the works of Washington Irving, Esq.—The London Literary Gazette speaking of these designs, says, the Engravings before us are of a high character, and renew our acquaintance with the truly admirable in Art. A fine frontispiece portrait of the best writer in polite literature which America has produced, does credit to the pencil of G. S. Newton, and the needle of E. Scriven. It is followed by ten designs by Leslie, and engraved by C. Heath, C. Rolls, J. Rommey, W. and E. Finden, and A. W. Warren, from various parts of the Sketch Book and Knickerbocker's History, all of which are honourable to the state of our National School.

After a particular description of the individual engravings, the writer closes by saying:—Upon the whole, nothing more worthy of the author could have been produced; and Mr Leslie has fortunately linked his name for posterity to that of Washington Irving. The plates are about 3 inches by 2 1-2, suitable to bind with the works.

Declaration of Independence.—We learn from an advertisement in the New-York papers, that Mr Durand's Engraving of Trumbull's picture of the Declaration of Independence, is finished, and impressions are ready for subscribers, and for sale. The New-York Daily Advertiser has the following remarks upon the style of execution.

"The Engraving has been executed by a native artist of our own city. It is his first attempt at this species of engraving, and, if we are not mistaken, the first attempt ever made in this country, on a work of this magnitude.—As far as we may be allowed to form a judgement, it will compare with the productions of a similar nature of the most eminent foreign artists. Every part of it appears to us to bear the marks of distinguished skill and genius.—The likenesses are perfect, and the effect of the whole exquisitely gratifying. Genius like Mr Durand's deserves every encouragement."

The same paper adds that Trumbull's fourth picture, ordered by a resolve of Congress, viz. Washington's delivering up his commission as Commander in Chief, is nearly finished. *D. Adv.*

Impurity of the air in vaults.—A vault was opened at Harlæm, a few days since, for the purpose of interring the body of the deceased child of a gentleman in this city. The coloured man who descended into the tomb with the coffin, after having placed it in the proper place, probably overcome by the noxious air, fell down, and was lifeless before he could be taken out. *N. Y. paper.*

Antiquities.—More Roman relics (urns, coins &c.) have been found during the present week on the Mount, near this city; and about ten days ago a most extensive and beautiful tesselated pavement was discovered in a stack-yard occupied by Mr T. Pybus, at Aldburgh, near Boroughbridge. It was found about two feet and a half from the surface, whilst diggiug a drain, and we are informed it is in extent eight yards by six. It is enriched in various parts with beautiful circles ornamented by wreaths of the most brilliant colours, chiefly red, white, and blue. *York Herald.*

ACADEMIC RECORD.

Hamilton College.—The annual Commencement at this institution, was attended on the last Wednesday of August.

The number of the class that graduated was 33.

The honorary degree of A. B. was conferred on Wm. O'Donnel, tutor in the Albany Academy; and the honorary degree of A. M. on Hermanus Bleecker, Esq. of Albany, and Daniel Kellog, Esq. of Skeneateles.

MIDDLEBURY COLLEGE.—During the session of the Trustees of this College, Professor HALL forwarded his resignation of the Professorship of Mathematics and Natural Philosophy, which was accepted, accompanied with a request, that he would continue to discharge the duties of the same for the year to come.—Mr Stephen Olin is elected the successor of Professor Hall, and Mr Edward Turner, Tutor,

WASHINGTON COLLEGE, (MD.)—The Commencement was held on the 7th ult. The degree of Bachelor of Arts was conferred on four young gentlemen, and the degree of Doctor of Divinity, on the Rev. John Emory of Maryland.

UNIVERSITY OF GEORGIA.—At the Commencement of this institution, on the 16th of August, the degree of Bachelor of Arts was conferred on 18 young gentlemen, and the degree of Master of Arts on 4 alumni of the college, and 5 gentlemen from other institutions.

INAUGURATION.—The Rev. Heman Humphrey, D. D. President elect of Amherst Collegiate Institution, will be inaugurated on Wednesday, the 15th day of Oct. next, and enter immediately on the duties of his office.

GENERAL INTELLIGENCE.

BOTANIC GARDEN.—George Brown, Esq. of Beverly, has presented to the botanic garden of Harvard University, a fine collection of rare plants, purchased at Rio Janeiro. Among them are the bread fruit, the cinnamon, the camphor tree, the clove, the black pepper and a number of others. The Board of Visitors of the Massachusetts Professorship of Natural History, have passed a vote of thanks to Mr B. for his valuable present.

Samuel L. Southard, of New-Jersey, has been appointed, by the President, to be Secretary of the Navy of the United States, vice Smith Thompson, resigned. Mr Southard has arrived in this city and entered on the performance of the duties of his office which have been temporarily discharged by Commodore Rodgers.

Mr Southard, who has received the appointment of Secretary of the Navy, has been for the last two years a Senator of the United States, from New-Jersey, and though yet young, had previously presided for some years on the bench of his native state. Independent of his personal merit, the election was, probably, in some degree, influenced by a regard to the claims of New-Jersey, for the patriotic spirit she has always displayed, and from her not having for many years furnished any officer to the general government.
Nat. Intel.

The last National Intelligencer contains a list of several promotions and appointments in the army of the U. S. The appointments are principally of Cadets, who graduated at the National Academy, in July last. We notice particularly, that Capt. *D. B. Douglas* has received the appointment of Professor of Engineering, at the Military Academy; and *Charles Davies*, that of Professor of Mathematics, at the same institution.

Com. Porter has written a letter to Messrs. Gales & Seaton, dated Thompson's Island, Aug. 8, in which he says "it appears to be the general opinion, that piracy is as much put down as it will be for a long time, and to keep it so, the presence of an active force is absolutely necessary." The gallant Commodore has enclosed a paper printed in Trinidad de Cuba, dated June 22, stating that Don Francisco Reo, was sent out by the order of the Gov. of Cuba, in pursuit of twenty-four pirates belonging to a vessel that stranded on the coast in her escape from two schooners of his Britanic Majesty. Don Francisco overtook and captured fourteen of the fugitives, who are now awaiting the sentence of the law. A letter from Lieutenant Kearney of the U. S. Navy, is also published, stating that these fellows had committed piracy and murder on board the schooners Elizabeth and Mechanic. He further states, that landing on the Cape in company with Captain Newton of the Beagle—he was fired on by these ruffians concealed behind mangrove bushes—an unsuccessful attempt was made to arrest the culprits; the party was nevertheless captured in the manner above mentioned. In one of the caves of piratical concealment were found human bones of a large size. A woman and children belonged to the gang of pirates.

It appears, that the city of Washington is improving much this year. Among other objects, we learn that Mr Gadsby, who formerly kept so celebrated a hotel in Baltimore, has removed to Washington, and taken the large range of buildings near the President's and public offices, (lately occupied by Mr O'Neale,) which he has put in fine order. Such a hotel was much wanted in that part of Washington, called the court end, and will be, no doubt, from the reputation of Mr Gadsby, one of the first rate hotels in the United States.

THE MUMMY.—This relic of ancient art is still visited by the curious. We are informed by one of the gentlemen to whom it was originally given, that the receipts of the exhibition, up to Tuesday, amounted to twelve hundred and fifty dollars, and that the amount now daily taken is from four to eight dollars. The object to which this money is appropriated is one of general interest, and those who visit the exhibition may be doubly paid for the trifle that is demanded for admission,—in the gratification of curiosity, and the satisfaction of having contributed to the relief of the sick and the dying poor. We understand that the Mummy is to be removed from this City on the first of October. *Galaxy.*

Bishop Hobart, of New-York, is about to take a voyage to Europe for the benefit of his health.

IMPORTANCE OF THE CANAL. The following statement of the quantity of flour, wheat and provisions, cleared from the eastward during the months of April, May, June and July, from Bucksville, a thriving little village on the canal, a few miles east of Montezuma, is published in the Auburn Republican:

Flour, 72,317, bbls.—Wheat 60,841 bushels—Provisions, 5,758 bbls. The amount of toll received during the same months, $15,933, 83.

BLACKSTONE CANAL. This enterprize which has been authorized by the Legislatures of this state and Rhode Island, we are informed is in prosecution with as much despatch as possible, to give those who are disposed to patronize the scheme an opportunity to lend a helping hand. One rout was surveyed some time since, and estimates of expences reported. A second route is now under survey, from the Blackstone factory in Mendon, to Providence, entirely distinct from the first, every person owning land on which has signed a release to the corporation of all claims for damage in consequence of the location and construction of the canal. *Cent.*

CANALS IN ENGLAND.—The New-York Daily Advertiser states that the number of navigable canals in the United Kingdom is 103, of which 97 are formed in England alone,—not including those whose length does not exceed five miles—5 in Scotland, and one only in Ireland. The total extent of these canals is 2,682 3-4 miles, viz. 2,741 miles of English canals, 149 1-8 miles in Scotland and 69 1-2 miles in the Dublin and Shannon canals. The sum expended in these constructions is estimated at thirty million pounds sterling, and in some cases the original shares have arisen to fifteen, and even twenty times their original value. In the lines of these canals forty-eight subterraneous passages occur, the entire length of which is not accurately known; but forty of them whose lengths are stated, give a total development of 57,051 yards; or more than thirty-two miles. It is deserving of remark, that of the total length of English canals, more than 1400m. communicate with the grand navigable line between London and Liverpool, the length of this being alone 264 miles. and it is connected in its course with 45 others, of which the united extent equals 1150 miles. Such is the present state of English navigable canals, not a yard of which existed before the year 1755.

In the city of New-York there are eighty one houses for public worship, fifteen of which—being a greater number than those of any other denomination—are occupied by members of the Protestant Episcopal church.

FISHERIES. The Magdalen Islands have this season been resorted to by American fishing and trading vessels—bringing with them every article necessary for the fisheries, together with large quantities of tea, tobacco, gin, flour, &c. which they dispose of to the inhabitants in exchange for their fish and oil. Two large American brigs, the Adamant and Richmond, arrived there about the beginning of June, to load with fish for Naples—and sailed with full cargoes about 21st ult. The low price at which they can afford to sell their goods, gives them a decided advantage over British subjects trading there. *Halifax pa.*

FIRE. On Friday afternoon, the valuable Distillery, near Mill Bridge, the property of Stephen H. Smith and William Blodget, Esqs. caught fire, and was in a short time reduced to ashes.

MISSISSIPPI.—Walter Leake is re-elected Governor of this state by a large majority. *R. I. Am.*

ALABAMA.—Israel Pickens is re-elected Governor of this state, by a majority over H. Chambers, his opponent, who was erroneously stated in some of the papers to have prevailed over Gov. Pickens.

The St Louis papers state, that Colonel Leavenworth, and Gen. Ashley, had united the troops of the United States and hunters, making a force of about 400 men, supported by a number of friendly Indians. It appears to be the opinion at St Louis, that the hostile Rickarees will be severely punished for the murders committed this season.

It is very sickly in Kentucky, and there is every prospect of its being the most fatal season they have ever had in the state. In Franklin county, it is supposed that the yellow fever rages and with great mortality.

From Natchez, the accounts are dreadful. Letters to the 27th ult. represent the fever to rage with unabated violence and unprecedented mortality—sweeping off whole families, and attacking without distinction the natives residents and strangers. There were 14 deaths on the 26th.

Letters of the 23d, state 13 deaths on that day.

Letters dated the 1st inst state that the disease continued to rage without any abatement. The writer estimates that the whole population remaining in the city could not exceed 200 in number, out of whom 49 persons had died during the last 5 days. Much sickness exists in the surrounding country—some of the inhabitants, by merely entering Natchez on business, and retiring, have contracted the fever and died.

Accounts from Natches to 3d inst, state that the fever continued to rage at that place.

The country around Dayton, (Ohio) is very sickly. Marietta, among other towns is suffering from sickness.

The melancholy account reached us yesterday morning, (16th inst.) of the death of John W. Eppes, Esq. after a long indisposition.—Mr Eppes served in both branches of Congress with distinguished reputation.—He was respected by the people, and beloved in all the walks of private life. For solid worth, he has not perhaps left his superior behind him. *Rich. Com.*

MAJOR LONG, &c. This spirited and bold adventurer, was heard from as late as the 24th June, when they were all well, and on their way up the Missouri, and will most probably go as far north as Lake Winnepeg.

The U. S. sch. Beagle, in passing up the Potomac, saluted Mount Vernon, the *rude* sepulchre of the Great WASHINGTON.

A vineyard of a Mr Eichelberger, in York, Penn. contains 10 acres, covered with vines of Lisbon, white, and other grapes. He will make 40 barrels of wine this season, and he intends to extend his vineyard to 20 acres next year.

INDIANA.—The Indiana Gazette of the 27th ult. states the returns, as far as collected, at nearly ten to one against calling a convention for revising the state constitution. The avowed object of the revision was for the introduction of slavery into that state.

At a late court of common pleas, Broome county N. Y. Mr Timothy Tidd was sentenced to pay eleven hundred dollars, in favour of Mrs Almira Griggs, for a breach of promise of marriage.

The celebrated Dr Hamilton, alias Dr Bedford, was arraigned for trial at Newark on Wednesday the 17th inst. on two indictments—one for bigamy, and the other for swindling. To the disappointment of those who had assembled to hear the trial, he pleaded guilty to both, and was sentenced on the judgment for bigamy, and to imprisonment for ten years.

A treaty was held on the 3d inst. at Moscow, Livingston co. between the Chiefs of the Seneca Indians, and U. States commissioners. By this treaty the Indian title to about 17,000 acres of valuable land on the Gennesse river has been extinguished. Messrs. John Greig, H. B. Gibson, Jellis Clute, and Micha Brooks, have purchased this tract of Goverment, and intend offering it for sale immediately to settlers.
Onondaga Register.

A Circular, from the towns of Wiscasset and Alna, in Maine, relating to the extraordinary desolation, by fire in those towns, and soliciting donations for the sufferers, has been received by the city authorities, and such measures will be adopted by them, as to afford the most effieient charity it is in their power to bestow. *Gaz.*

The exports of Tobacco from Baltimore, the first 6 months of the present year, amounted to 16,707 hhds. all but 406 hhds. of which was shipped to the ports of Amsterdam, Rotterdam, Bremen, and Hamburg.

Nine rogues have lately been committed to jail, in Worcester, & Providence for stealing, swindling, and passing counterfeit money at a late muster at Leicester. We trust that this seasonable check of their career by the inhabitants of Leicester, will prove some discouragement to those of the profession.

SEMI-PERPETUAL MOTION.—The Paris Journal des Debats, mentions that M. Leory, clock maker to the King, has invented a clock which can go *ten* or *twenty* years—without being wound up. M. Leory, the paper adds, does not pretend to have discovered perpetual motion, but he is sure that he has made a convenient, useful article of furniture, as low in price as the common timepieces.

IMPROVED GRIST MILL.—Mr John Bicknall, of Buckfield, in this State, has recently invented a Grist Mill, on a new plan, adapted to hand or horse power; by which all kinds of grain may be ground by families at home, in such a manner, and at such times as may suit their own convenience. It is calculated to grind and sift or bolt, if desired, at one operation. One of these Mills may be seen in operation at Mr Bicknell's house in Buckfield. *Portland Statesman.*

The amount of Flour inspected in the town of Alexandria for one year, ending on the 11th September, was 101,055 barrels and 3,549 half barrels wheat, and 40 barrels rye.

A large fish, of the species commonly called *Black Fish*, has been taken near Salem, having grounded on the flats, where it was left by the tide. It is expected to produce 50 gallons of oil.

There was a severe gale on Lake Erie, on the 7th inst. which continued three days.—The sch'r Erie, of Black Rock, was capsized near the middle of the Lake, having 13 passengers on board, but by great exertions, she was righted, and fortunately driven ashore. All the persons were saved, and taken on board of the Steam Boat by capt. Rodgers, who brought them to Buffalo.

A white infant, apparently a few hours old, was lately found deposited in a basket in one of the streets in New Orleans. Its parentage has not been discovered.

It has been decided in England that the person of an individual cannot be searched by a custom house officer, without a special warrant first obtained on oath.

CADIZ is 7500 yards in circumference, contains 3740 houses, 208 streets, 30 public squares, 28 churches, and 33 public buildings; and has a population of about 100,000 inhabitants.

Capt. Sayward, of the sch. Samuel Smith, arrived at Baltimore from Turk's island, informs, that a short time before his leaving there, an English brig arrived in a short passage from Barbadoes, with acounts that there had been a general rise of the Blacks in the interior of Demerara; the Governor of that place had gone out at the head of what troops he could raise to quell them. Succours were getting ready to be sent immediately over from Barbadoes. The master of the English brig, fearful of being put in requisition, left the place precipitately.

Capt. S. could learn no further particulars; heard of no massacres or burnings. The next accounts from the Windward Islands will throw some light on this subject.

By an arrival at Baltimore, from Havanna, we learn that the authorities of the Island of Cuba have formally declared war against the French government.
Phil. Freeman's Journal.

A letter from Havanna of August 28th, received at N. York says that donations to the amount of $150,000 have already been subscribed in that place to assist Spain in her struggle with France.—60,000 have been forwarded. The Bishop of Havanna gave $5000. The late disturbance in Havanna is wholly quelled.

FOREIGN NEWS.

FROM SPAIN.

The Spanish *official* account of the late sortie from Cadiz, translated from a Havana paper, is published in the Baltimore American. It would appear from this document that the Constitutionalists had forced the entrenchment of the enemy's first line, and had rushed to the charge, when their commander, having accomplished the object in view, "ordered that their progress should be arrested, lest suffering their courage to degenerate into rashness they should bring on a general engagement, which might not redound to their honor." The French statement, that they lost only 500 men, and the Constitutionalists, "thousands," is flatly contradicted, and is affirmed to have been made "according to their inveterate propensity of lying." The patriot general also asserts, that the enemy caused the town of Port St Mary to be illuminated "in order to conceal their shameful defeat."

A letter received in Baltimore under date of Cadiz, Aug. 8, (6 days later) says:—"Things are going on well here. All our troops perform prodigies; and every day the French decline more and more. General Ballasteros gave them battle, when he completely routed the enemy; do not believe any thing else, however the enemies of the good cause which we support, may vociferate."

From the N. Y. Statesman, Sept. 23.

The packet ship Amity, Capt. Maxwell, arrived here this forenoon in 33 days from Liverpool, which she left on the 16th of August, brings London papers to the 14th, and Liverpool to the 15th of that month.

The London Courier of the 14th which contains the latest intelligence by this arrival, states positively that France is ready to put an end to the Spanish war by a direct negotiation with the Cortes, and by the mediation of England, as a guarantee that the result of the negotiation shall be carried into execution.—Spain is also said to be willing to put an end to the war. But it is confidently asserted that England will refuse to become mediator; and that the ultra doctrines of the Regency at Madrid, requiring nothing less than unconditional submission on the part of the Spaniards, and the acceptance of a constitution wholly destitute of free principles, and also the violence and obstinacy of the Cortes, form insurmountable obstacles to a negociation of this kind.

FROM GREECE.

The news from Turkey is of an interesting character, highly favourable to the cause of the Greeks, as will be seen by the following foreign extracts:—

The last accounts from Corfu, given in our paper yesterday are most favourable to the Greeks. A body of the ferocious rabble of the Turks, amounting to 8000 European, and 7000 Asiatic infantry, beside 3000 cavalry, attempted to penetrate under Mahomet Pacha through the pass of Thermopylæ into Greece. That celebrated pass was defended by the brave Odysseus, with only 2000 christians, with unconquerable resolution; 700 of its defenders fell beneath the sabres of the Infidels; but after four hours constant fighting, numerous reinforcements arrived to the Greeks, and the Turks experienced a total defeat; a part of their routed forces threw themselves into the castle of Zeitonny, which the christians took by storm, and another scattered remnant capitulated at Demago. The Pacha of Scutari, with his Albanians, is now the only remaining enemy the Greeks have to combat; and as that Pacha hesitated long before he joined the Turkish standard, and the Albanians only fight for the Crescent for pay and plunder, and are already much disposed as a people to the Greek cause, it is probable their Palikars will not be very anxious to press unsupported to the combat against a victorious enemy. The Turkish fleet which arrived at Patras still remained there, it is said, on the 2d of July.

The sceptre of the Barbarian Turk over resuscitated Greece is broken forever. The light of the gloomy Crescent is waning fast, pressed by the menaces of Russia, and the march of her ravenous hordes on one side, and by millions of her emancipated subjects on the other, the power and stability of the Ottoman is shaken to its foundation, and the falling fabric of savage superstition totters to its very centre. Greece, there is no doubt, must and will be free.

LATEST FROM EUROPE. By the ship Mercury, which arrived at this port last evening, London papers to August 20th have been received. It is reported that Ballesteros, the Spanish commander, has signed a convention, by which he recognizes the Madrid regency, and recommends to his officers to follow his example. It is also said that the Duke d'Angouleme has dissolved the Regency, (on account of their devotedness to the views of Russia, which were for the establishment of the absolute authority of Ferdinand) and that he is disposed to enter into a negotiation on liberal principles with the Cortes. It is supposed that he will be further induced to this measure by his sense of the inadequacy of the French troops to the undertaking of subduing the Spaniards, and his apprehension that the siege of Cadiz will be likely to be long and tedious. On the whole, it is thought that the prospects of Spain are as encouraging as they have been for some time part.

MARRIED,

In this city, on Saturday morning, at St Paul's church, by the Rev. Dr Jarvis, Robert H. Gilman, esq. of N. York, to Miss Mary, daughter of Wm. H. Boardman, Esq. of this city

On Sunday evening last, by Rev. Mr Sabine, Mr J. B. Currier to Mrs Nancy Clark.

On Sunday evening, by the Rev. Dr Lowell, Capt. Lewis Henchman to Miss Mary Caswell.—Mr Joseph Meads to Miss Abby Ingersoll.

In Cambridge-port, on Sunday evening last by the Rev. Mr Gannett, Mr Augustus Richardson to Miss Clarissa Brown.

In Medford, Mr Charles W. James to Miss Sarah D. Hadley.

In Dedham, Mr Ebenezer Bates to Mrs Charlotte Field.

In Oahu, Thomas Hopoo, to Delia, a promising native of the Sandwich Islands. The bridegroom was educated in Connecticut, and his nuptials were the first celebrated, with christian rites, in the island.

Mr Samuel F. Adams, printer, of Hackney, Eng. to Miss Henriette Dogget, of Boston.

DIED,

In this city, Mr Wm. Fitzgerald, aged 49—Rosanna Murtaugh, aged 19—Edward F., son of Mr Edward Page, aged 5—Mr Charles, son of Mr Benj. Mecum, aged 26—Elizabeth S., youngest daughter of Mr Asa Lewis, aged 9—Lucy Ann Maria, daghter of Mr. Josiah Gillmore—Maria E. H. Collamore, aged 3.

On Saturday, Mrs Ann, widow of the late Samuel Gardner, Esq. aged 56.

In Dedham, Mr Timothy Gay, aged 77.

In Hingham, on Saturday last, Mr Joseph Wilder, aged 50.

In Taunton, Mr Isaac Wood, aged 75, a revolutionary pensioner.

In Wroxeter, Eng. Rev. Edmund Dana, brother of the late Chief Justice Dana, of this Commonwealth, aged 84.

In Bordentown, N. J. on the 8th inst. Gen. LALLEMAND, a distinguished officer under Napoleon.

In Cambridge, Benjamin Carpenter, Esq. aged 72.

In Roxbury, on Saturday last, Thomas Williams, Esq. aged 58—on Tuesday morning, Sarah Ann, daughter of Mr Ebenezer Crafts, aged 6 years.

NOTICE.

THE annual meeting of the "Evangelical Missionary Society in Massachusetts" will be holden in Boston on Thursday next, October 2d, in the Vestry of the Church in Chauncey-place at ten o'clock. Religious services will be attended in that church at eleven o'clock, where a discourse will be delivered by the Rev. C. Francis of Watertown, and a collection taken in aid of the objects of the Society.

The Trustees are requested to meet in the Vestry at half-past nine o'clock of the same day.

F. PARKMAN *Secretary.*

Boston, Barre, Greenfield and Brattleboro' Accommodation Stage

LEAVES Boston every Tuesday, Thursday and Saturday, at 8 o'clock, A. M. and arrives at Barre same days—leaves Barre every Monday, Wednesday and Friday at 6 o'clock, A. M. and arrives at Brattleboro' same days. Returning, leaves Brattleboro' every Tuesday, Thursday and Saturday, at 3 o'clock, A. M. and arrives at Barre same days—leaves Barre every Monday, Wednesday, and Friday, at 5 o'clock A. M. and arrives at Boston at 4 o'clock, P. M. same days.

Stage from Boston to Greenfield, $3 37 1-2; Do. from Boston to Brattleborough, $4 25.

Books kept at Boyden's City Tavern, Brattle street, Boston, where every attention and information will be given.

Towns through which it passes—Bolton, Lancaster, Sterling, Princeton, Hubbardston, Barre, Dana, Shutesbury, Sunderland, Deerfield, and Greenfield, to Brattleborough.

A. NEWELL, *Brattleborough.*
R. EARL, *Greenfield.*
ERASTUS GRAVES, *Sunderland,*
NATHAN HANCOCK, *Barre,*
ARCHIBALD BLACK, *do.*
JOSEPH CALDWELL, *do.*
ABEL LAKIN, *Princeton,*
EDMUN BLOOD, *Bolton,*
STEPHEN P. GARDNER, *do.*
SILAS HOLMAN, *do.*
AMORY HOLMAN, & Co.
} PROPRIETORS.

Sept. 26. 1823.

POETRY.

HYMN,

Translated from the German, by a gentleman of Charleston, S. C.

O come and sing your Maker's name!
With cheerful thanks his praise proclaim,
For ye are all his own;
All, from the angel to the worm,
The vernal breeze, the raging storm,
Confess him Lord alone!

He gives the world yon orb of light,
He bids the moon shine mildly bright,
He wields the balanced earth;
He makes the season duly yield;
His dews refresh the grassy field;
And gives its treasures birth.

'Tis God, who swells the tender seeds,
And man with strengthening bread provides,
And heart rejoicing wine;
He holds the lightning in his hand;
The host of heaven, the sea, the land,
Confess his power divine.

His rainbow still proclaims on high,
That mercy, to repentance nigh,
Which never shall abate;
The morning on the midnight calls,
The day exclaims, till evening falls,
That God is good and great.

Great when the thunder rolls along;
Great, in the streams of ocean throng,
The light, the fountains sweet;
Great God, if thus thy praises be,
Make this devoted heart for thee
A sanctnary meet!

HOLY DYING.

Calm is the parting hour,
When death with sovereign power
Throws o'er the righteous soul his heavy chain;
Nor doubt nor dread attend,
While round him loved ones bend;
But peace, celestial, mocks the body's pain.

He sees the links of earth
Part; and his final birth
To perfect holiness, with raptured eye:—
Behind a veil of tears,
In cloud and shade appears;
Before the heaven-bright fields of promise lie.

His friends hang round and weep,
While, like an infant's sleep,
The chilling lethargy of death steals on;
And o'er his eye the glaze
Falls; and the spirit's blaze
Flashes for once, and all of earth is done,

How silent, like the breath
Of morning, was that death;
No agony, nor torturing thought was there;
And what a holy smile
Plays round those lips the while,
And how, like heaven's own arch, that brow is fair.

O! may my footsteps tread
This path by virtue led,
And God's own day-star, till I sink in dust;
And when I lay me down
To sleep, O! may the crown
Shine on my eye, that circles round the just.

MISCELLANY.

WARRING CHRISTIANS.

Erasmus, the ornament of his own age, and the admiration of posterity, in a work entitled *The Complaint of Peace*, makes the following spirited remarks on the ancient custom of using the symbol of the cross for a standard, & saying the Lord's prayer before going to battle:

"The most absurd circumstance of all those respecting the use of the cross as a standard, is that you see it glittering and waving high in the air in both armies at the same time. What a shocking sight! Lo! Crosses dashing against crosses, and Christ on this side firing bullets at Christ on the other; cross against cross, and Christ against Christ!

"Let us now imagine we hear a soldier among these fighting Christians saying the Lord's prayer: '*Our* Father,' says he;'—O, hardened wretch! can you call him Father, when you are going to cut your brother's throat?—'Hallowed be thy name;'—how can the name of God be more impiously unhallowed than by mutual bloody murder amongst you his sons?—'Thy kingdom come;'—do you pray for the coming of his kingdom while you are endeavoring to establish an earthly despotism, by the spilling of the blood of God's sons and subjects?—'Thy will be done on earth as it is in heaven;'—his will in heaven is for peace, but you are now meditating war. Dare you say to your Father in heaven,—'give us this day our daily bread,' when you are going next minute to burn your brother's cornfields, and would rather lose the benefits of them yourself, than suffer him to enjoy them unmolested? With what face can you say,—'Forgive us our trespasses, as we forgive them who trespass against us,'—when so far from forgiving your own brother, you are going with all the haste you can to murder him in cold blood, for an alleged trespass, which after all is but imaginary? Do you presume to deprecate danger of 'temptation' who not without great danger to yourself, are doing all you can to force your brother into danger?—Do you deserve to be delivered from evil, that is from the *Evil being* to whose impulse you submit yourself, and by whose spirit you are guided, in contriving the greatest possible evil to your brother?"

APPRENTICES LIBRARIES.

The plan of establishing libraries for the benefit of this numerous class of our youth is of recent date. The first Apprentices Libraries were opened in 1820, in this city and in Boston, and since that time numerous others have sprung up in various parts of our country.

The following is a list of the libraries established, and the number of volumes in each libray, according to the latest information.

	NO. OF VOLS.
Portland, Me.	1000
Portsmouth, N. H.	750
Salem, Mass.	1000
Boston, Mass.	2500
New-York, N. Y.	5600
Albany, N. Y.	1800
Canandaigua, N. Y.	250
Gorham, N. Y.	200
Newark, N. J.	750
Elizabethtown, N. J.	750
Jersey City, N. J.	150
Philadelphia, Pa.	4000
Lancaster, Pa.	1000
Baltimore, Md.	2000
Cincinnati, Ohio,	1500

We regret that we cannot add an estimate of the number of the youth for whose benefit these libraries are established. Philadelphia contains 14,000 mechanic apprentices. The number in this city is 11,000, and already the names of nearly 1000 are registered, who are regular applicants for books at the library.

It is gratifying further to state, that our brethren across the Atlantic have caught from us the spirit of improvement, and in Liverpool, we are told, a library has been opened on the plan of the one in this city, and great eagerness is manifested by the Apprentices to avail themselves of its privileges. *N. Y. Observer.*

INVENTION OF PRINTING.

The secular feast of the invention of Printing was celebrated at Haerlem, on the 10th of July, with the greatest solemnity. All the houses and streets were decorated; the great church was opened at 8 o'clock, and more than 5000 persons took seats in the greatest order. The retinue arrived at half past 10, when the ceremony commenced by a symphony and chants. Professor Palm afterwards delivered a discourse, in which he shewed that Harlæm had been the cradle of printing, and developed all the advantages which had resulted from this important discovery. The poet Tollins succeeded him, after which the retinue proceeded to the town house, which they left at half past two for the Hout, where they consecrated the monument erected to the memory of Laurens Coster. This monument bears two insriptions, the objects of which are stated; one in Latin, and the other in the national language. The arms of the city of Harlæm, as well as those of the family of Coster, were also placed in it. The poet Arntzenius recited a beautiful poem on the inaugural feast. The Governor of Northern Holland invited the principal persons engaged in the ceremonies to a superb royal banquet; medals and narratives of this important event had already been sent there by the regency. Different games and fireworks succeeded the banquet; the bouquet of the latter, being the representation of a temple dedicated to Coster, was particularly admired. New feats were celebrated the next day, which terminated by a general illumination.

AGRICULTURE.

Various, as the inclinations of men, are the occupations of life. Labour for support was, in the beginning, the appointment of heaven. It has ever been, as it were, *a condition* of human existence. He who is *too good*, or rather *too indolent*, to make exertion, is too good or rather too indolent to *live*.

But in no employment, can so much profit be combined with so much pleasure, as in that of Agriculture. Although the farmer is not distinguished with the same honors that a grateful country bestows on her warriors, be it remembered, the wreath of the victor, the price of "garments rolled in blood" is to be obtained only at the risque of life and fortune. Although he does not share with the seaman, in the charms of novelty, the delight of gazing at the wonders of distant cities, yet winds and waves and lawless men perhaps must be encountered, before these charms of novelty, these distant cities can be brought to view. The cup of the farmer is not thus mixed with doubt and uncertainty. Raised not above the common level of mankind, he is equally free from the wants that creep around the cottages of the poor and the plagues that haunt the door of the wealthy. Not depending upon other men for his food and clothing, he possesses and can use them at his will. To labour in the season for labouring, is no more than he expects; and when the frosts and snows of winter have bound him to his cottage, he enjoys the fruit of his labours. In such enjoyment, there is more satisfaction than the splended retinues and luxurious feasts of Emperors can afford.

"Thus in some deep retirement, would I pass
The winter glooms, with friends of pliant soul,
Or blithe, or solemn, as the theme inspired."

Old Colony Memorial.

A BOASTING PREACHER.

The different effects produced by pulpit eloquence are well described by the following anecdote of two French preachers: Le Pere Arrius said, "When Le Pere Bourdal preached at Rouen, the tradesmen forsook their shops, lawyers their clients, physicians their sick, and tavern keepers their bars; but when *I* preached, the following year, I set all things to rights—*every man minded his own business.*"

"IT'S ALL MOONSHINE."

When I was a boy, and lived with my grandmother at Willow-grove, I remember once walking out with her among the trees that sheltered our green from the summer sun, one moonlight evening. We had not gone far, before the old lady perceived something on the ground that appeared like a white handkerchief, and as she stopped intent on picking it up, I perceived that it was but the light of the moon shining through an opening in the branches above us, and called out "*La, Grandma, it's all moonshine!*" "It is but moonshine, truely," said she, rubbing her fingers in evident disappointment; "but, Oliver, many people grasp at moonshine."

I laughed at my grandmother then, but I have since often witnessed the truth of her remark.

When I see a young man pursuing a gay butterfly of a girl, because she is beautiful, though she possesses none of the qualifications necessary to made a good wife, a good housekeeper, or a good mother, it brings to my mind the old story; depend upon it he is grasping a phantom; *it's all moonshine.*

When I see pleasure hunters and those who are seeking after happiness, plunge into dissipation, or seek gay and giddy company, or drink deep of the cup of sensual enjoy ment, I feel for them; these are not the pearls of price that bring with them peace and content; they are worthless; they are nothing but *moonshine.*

When I see a gambler forever at the billiard table, with eager hopes of making money thereby, and carrying with him the means by which alone his family can be supported, to squander it there; I think with a sigh, how sadly poor man mistakes the path of wisdom, and labours after that which is *all moonshine.*

He is grasping at moonshine, who strives to to raise his consequence in the world by a suit of fine clothes, or by an unpaid for sideboard; and so is he who is aiming to build a foundation upon which to elevate himself in the estimation of the world, of a few thousand paltry dollars; for as Burns says,

"The *rank* is but the guinea's stamp;
"The *man's* the gold for all that."

And none can become truly great but those whom nature fitted to be so.

FATE OF GENIUS.

The following list of names, embracing many of the most brilliant literati of modern times, might be considerably extended were the pages of ancient history searched for examples alike eminently conspicuous in the fields of imagination or the regions of fancy, and the plains of philosophy, but enough are given for the instruction of those who cherish aspirations for literary honor:—Bacon lived a life of meanness and distress; Raleigh ended his days on a scaffold; the learning and virtue of Moore could not secure him a better doom; Spenser died neglected, forsaken and in want; the fate of Collins may be ascribed to the world's neglect; Milton sold the copy right of Paradise Lost for fifteen shillings, and finished his life in obscurity; Dryden lived in poverty, and died in distress; Cervantes, author of Don Quixote, starved to death; Lee died in the streets; Steele lived in warfare with the bailiffs; Johnson sold the Vicar of Wakefield for a trifle to relieve its author, Goldsmith, from the gripe of the law; Fielding lived and died in poverty; Savage died in Newgate prison; Butler, the author of Hudibras, lived neglected and died poor; and that youthful phenomenon, the immortal Chatterton, was so embarrassed that he destroyed himself in his eighteenth year!

ORATORY.

Extemporaneous and oral harangues will always have this advantage over those that are read from a manuscript. Every burst of eloquence or spark of genius they may contain, however studied they may have been before hand, will appear to the audience to be the effect of the sudden inspiration of talent. Whereas similar efforts, when written, although they might not cost the writer half the time in his closet, will never be appreciated as any thing more than the slow efforts of long study, and laborious applicaton; "*olebunt oleum, etsi non oleant;*" and this circumstance it is that gives such peculiar success to a pointed reply, since the hearers are certain, in this case, that the eloquence arises *ex re nata*, and that the brilliancy has been elicited from the collision of another mind, as rapidly as the spark from the steel. *Lacon.*

MODERN IMPROVEMENTS.

"I have often wished," says an eminent writer of the present century, "that I had it in my power to exhibit to the sages and heroes of ancient times, some of those improvements which, though familiar to, and little thought of by *us*, could not fail of surprising and delighting minds like theirs. I would give to Aristotle the electric shock, I would carry Alexander the Great to the explosion of a battery, and the evolutions of a modern battalion. I would show Julius Cæsar the invader of the *barbarous* Britons, an English man of war; to Archimedes, a fire engine (or steam-boat) and to Pythagoras a reflecting telescope."

It is not known, perhaps, so generally as it ought to be, that apples make an excellent jelly. The process is as follows:—They are to be pared, quartered, the core completely removed, and put in a pot without water, closely covered, and placed in an oven over a fire. When pretty well stewed, the juice is to be squeezed out through a cloth, to which a little of the white of an egg is to be added, and then the sugar. Skim it previously to boiling, then reduce it to a proper consistency, and an excellent jelly will be the product.

KEEPING HORSES.

Every gentleman, who is obliged by his health or his business to keep a horse, complains of the enormous expense incurred by it. If allowed to eat and waste as much as he chooses, a horse will consume from four to five tons of hay in a year, besides the necessary grain. But it is asserted from actual experiment, that ten pounds of good hay, with two quarts of corn a day, are enongh to keep a common horse in fine order. Ten pounds of hay a day are 3650 pounds, little more than a ton and a half a year—and two quarts of corn per day are about twenty-three bushels a year. Call hay seven dollars a ton, and corn four shillings a bushel, and you make the annual expense of feeding a horse twenty-six or seven dollars, about half as much as it commonly costs.

To keep a horse in the cheapest and healthiest manner, let him stand on green turf, dug up pretty thick, and placed on the floor of his stable—let him be carefully and faithfully curried every day. This is of more importance than is sometimes imagined. It opens the pores and preserves a healthful state of the skin, on which, in horses as in men, depends, as much as on almost any thing else, the proper and healthy operation of the various animal functions.

Although the inferior animals are not, like man, subject to unnatural appetites on account of unnatural stimulants received into the stomach, they unquestionably often consume more food than is necessary to maintain their vigor and spirit. This surplus it is economy to ascertain and retrench.

Corn is cheaper than oats for horses, because there is more heart in a quantity of the same price. It is better to be given two or three times a day in small messes—and to be given dry that the mastication of it may keep the mouth in a healthy state.

To measure hay the tare of a basket may be taken, and the hay given from it in small quantities through the day, but chiefly at night.

A horse that is not used should be fed with corn but sparingly. It should be occasionally salted.

It is not perhaps generally considered, that horses are subject to colds and fevers as really as men. They should therefore be used with great tenderness and delicacy, and often washed in cold water. The pulse generally indicates the health of a horse. It may be felt about an inch back of the eye, and in health beats about 35 strokes in a minute.

The great secret in making horses look well and do well is attention to them. Men who are above looking to their horses, will seldom ride good ones.

In using horses, it is better to drive briskly and stop often, than to drive even slowly by long stages.—*N. E. Farmer.*

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